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GOD'S TESTIMONIES WONDERFUL.

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"Thy testimonies are wonderful: therefore doth my soul keep them."—Psalm cxix. 129.

David was a man possessed not only of dignity and power but also of wisdom and goodness. He was as much distinguished by his humility and piety as by his great talents and high office. He was addicted to minute inquiry and diligent study, and by his natural powers and extensive observation he was well qualified to form a correct judgment of the intrinsic excellence and relative importance of the objects he contemplated. He was favoured with Divine inspiration and sanctifying grace, and had his senses exercised to discern between good and evil, and therefore esteemed things according to their tendency to promote the glory of God and the holiness and happiness of men. His love to surrounding objects did not spring from ignorance, nor was it based on custom, nor was it the result of mere fanaticism, but it proceeded from an enlightened mind, and was drawn forth by the worth and loveliness of its object. Thus his love abounded according to his knowledge, and we find that the word of God had the highest place in his esteem. Indeed this Psalm is one continued encomium upon that word in which he meditated day and night, and from which he derived true wisdom, spiritual comfort, moral improvement, and animating hope. He had learned much by the contemplation of the works of nature and providence, but far more from the study of God's word. By it he was supported under heavy afflictions, helped in his greatest difficulties, guarded against sin and encouraged in the prospect of death, and made wiser than all his teachers. In this glass he saw the majesty and grace, the condescension and loveliness of the triune God, which not only eclipsed the glory of man, and the splendours of creation, but overwhelmed him with a sense of his own vileness and the insufficiency of all created good, and led him to delight in God and his law. He saw there too, the riches of divine mercy, and the exceeding precious promises of a coming Messiah. Hence he regards the word of God as of more value than gold and silver. If he so highly esteemed God's word, which then only in a brief and obscure manner revealed his will, how much more reason have we to love it when what was obscure is explained, and what was promised is fulfilled, and what was partial is completed, and life and

immortality are fully brought to light! If in his day he could say "Thy testimonies are wonderful," surely we may say that the Bible is of all existing wonders the most wonderful. Many of the records of heathen antiquity are most extraordinary productions, and calculated in many respects to excite our admiration; their scientific and literary excellence; the deep and permanent hold they have taken of the human mind, and the extensive influence they have exercised upon human conduct is wonderful indeed. The monuments of ancient art, and the discoveries of modern science, which exceed all the ingenious contrivances of former times are truly remarkable. But there is nothing in any of them, nor in all of them put together which is half so wonderful as the Bible, which reveals the mind of God, unfolds his designs, points out the way to endless happiness and sets before us the consummation of all things.

I. Let us then direct your attention to the testimonies of the Lord. The word "testimony," generally denotes the whole of divine revelation. The Scriptures are a divine testimony given by inspiration of God. Holy men of old spake as they were moved by the Holy Ghost. They are a testimony concerning God's perfection and works; they point out the way in which he is to be worshipped, and the method of salvation which his wisdom has devised. Though they are not silent respecting the mysteries of nature and providence, their principle object is to make known the counsels of divine grace. The Bible is a testimony from God to men. It teaches what otherwise could not have been known, and places in a clear light what might have been partially discovered by other means. It is not designed to give us information about natural things, but to make us wise unto salvation through faith in Christ Jesus. It is instructive to persons of the greatest capacities and is suited to the weakest understandings. It was designed for the use of all and has been very beneficial to many.

The New Testament, especially, is the new testimony of our Lord and Saviour. In it the Father bears witness to the Son, and the Son bears testimony to the Father. It is "the record which God hath given of his Son," and of that eternal life which he hath given to those who believe in him. Much might be said of the divine authority, the unparalelled importance and various uses of the Scriptures, but I will only say that they were "given by inspiration of God and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." They are the "sure words of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

II. Let us now consider in what respects the testimonies of the Lord are wonderful.

1.—*They are so in the facts they record.* The Bible not only relates the mighty achievements of men, but "the wonderful works of God." It begins with the stupendous work of creation, and so rational is its account of this event, that all human theories upon the subject appear absurd in the comparison, and none of the discoveries of science have been able to shake the general belief of its truth. It narrates the fall of man from his primeval rectitude, and furnishes a key to a mystery which reason could never penetrate. It tells us how wickedness spread from the fountain of primitive apostacy, and how God shewed his detestation of it by bringing a flood upon "the world of the ungodly." It gives an account of the election of a peculiar people to preserve the knowledge of the true God. It informs us how God interposed in their favour, in delivering them from bondage and conducting them through the Red Sea, and through the wilderness, and establishing them in a land flowing with milk and honey.

These wonderful facts were on record when the psalmist wrote, and he often refers to them with feelings of gratitude and praise. But since his time great additions have been made to the facts of Scripture, and the divine testimonies

are more wonderful still. After his day prophecies were given relating to a fact more extraordinary than creation itself, and far more interesting to us than all the previous interpositions of the Almighty. They point to a time when the Son of God would appear among men, to redeem them from sin and hell and exalt them to eternal life. This fact is predicted in various ways and at different times by men who lived centuries apart from each other, and yet with a consistency and clearness truly astonishing. Respecting this event and its consequences, the testimonies of God in the New Testament enter into detail. They teach us that at the appointed time the Son of God appeared in Judea, that as a man he grew in wisdom and in stature, and yet they declare that "he spake as never man spake," and wrought miracles which were beyond human power, and thus proved himself to be "Immanuel, God with us." They tell us that at last he died on the cross to make atonement for sin, that he rose from the dead, that he ascended to heaven, that there "he ever lives to make intercession for us," and is therefore "able to save unto the uttermost all them that come to God by him." Having commissioned his apostles to preach the gospel to all nations we have an account of the manner in which they discharged the obligation. They spared no pains, they shrunk from no dangers, not even from death itself, so convinced were they of the truth and divinity of their doctrines. And what renders the Scriptures still more wonderful as a record of facts, one of these men closes the Holy volume with a prophetic view of the principal events thenceforward to take place until the final consummation of all things, when Christ will come to judge the world and assign to the righteous eternal happiness, and to the wicked everlasting punishment. Surely the book which brings to our knowledge such facts as these, is, of all others, most wonderful.

2.—*It is wonderful in its doctrinal teachings.* We cannot do more than point out a few of its leading truths.

There is the doctrine of the soul's immortality. We have an outward frame which may be disordered by a thousand accidents. It may be wasted by hunger, parched by thirst, or destroyed by intemperance. It may perish by cold or heat. It may be slowly dissolved by consumption, or suddenly destroyed by other diseases. At best its continuance is precarious and brief, and only seldom does it exceed the allotted three score years and ten. But the Bible tells us that there is a principle within us which will never die. Millions of ages hence we shall be the same sentient reflecting beings that we are now. The sun shall have been turned into darkness and the moon into blood; the stars shall have fallen from heaven and the earth have been burnt up, yet amidst the wreck of nature, our existence, and identity, and consciousness, will remain untouched. And what seems more wonderful still, this frail and perishable body shall, after an unknown period, be raised from corruption and be rejoined by the immortal spirit, together to experience endless blessedness or woe. Is not this a marvellous doctrine, that a creature which sprung into existence but yesterday, with faculties so limited, and resources so small, should have before it such a destiny? Is it not a doctrine that should animate the hopes of the righteous and stimulate them to press towards "the mark of the prize of their high calling" with greater diligence and zeal? Should it not alarm the fears of the impenitent and urge them to flee for refuge to the hope set before them in the gospel?

There is the doctrine of redemption. The united counsels and separate operations of the triune Jehovah displayed in redemption are truly wonderful and past finding out. Here we contemplate the abounding wisdom and prudence of the Father in devising the plan, the amazing grace and condescension of the Son in coming to execute it, and the marvellous operation and kindness of the Spirit in applying it to the vessels of mercy and preparing them unto glory. This is "the mystery of God, and of the Father and of Christ" "in whom are hid all the treasures of wisdom and knowledge," the "great mystery of godliness—God manifest in the flesh"—"the wisdom of God is a mystery, even the hidden wisdom which God ordained before the world unto our glory." Think of the

doctrine of man's exposure to condemnation by his personal guilt, and his deliverance by Christ suffering in his stead. Reflect on the doctrine of the sinners inability to avail himself of the gospel, and connect with it the promised operation of the Spirit to regenerate and sanctify the soul. Consider the doctrine of human responsibility, in consequence of which, man, by his voluntary transgression of the law and rejection of the gospel, becomes the author of his own condemnation, while on the other hand, sovereign "grace reigning through righteousness unto eternal life" secures the glory of man's salvation to God alone. These things the Bible plainly teaches, though, by the human mind their harmony and connection cannot be traced or understood. As we think of God's testimonies concerning the doctrines of redemption, we feel that they are truly wonderful, and that "His ways are past finding out."

We see wonders also in the doctrine of Divine Providence. We are assured that nothing befalls us without the knowledge of our heavenly Father, that all afflictions are intended for the trial of our faith and patience, and that all our enjoyments are the streams of His benevolence for the trial of our gratitude and love. So minute is His superintendence that the "hairs of our head are all numbered," and under his control "all things are working together for good to them that love him, and are the called according to his purpose." His providence is universal, extending to every department of the universe and to all the beings it contains. It is minute and particular, comprehending all circumstances and events, "not a sparrow falleth to the ground without your heavenly Father"—"the lot is cast into the lap, but the disposal thereof is of the Lord."

"He sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

Mysterious indeed, it is to us, but it is always directed by unerring wisdom, perfect justice, and amazing goodness to the interests of His people and his own glory. "Clouds and darkness are round about Him, but righteousness and judgment are the habitation of his throne."

The testimonies of the Lord inculcate a wonderful morality. In reading Christ's sermon on the Mount, we find precepts of morality purer and more comprehensive than any which had been propounded by man before. Men look at the outward conduct—and human systems of philosophy and legislation contemplate only the control of our words and actions—but God looks at the heart, and his precepts reach the mind and conscience and affections, and extend to the motives and ends of our conduct. While, for example, a man would say, "Thou shalt not commit adultery," Christ says, "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." While man would say, "an eye for an eye, and a tooth for a tooth," Jesus forbids us to resist evil and commands us to love our enemies, "to bless them that curse us, to do good to them that hate us, and to pray for them that despise and persecute us." This is not only a purer morality than any heathen moralist ever taught, but it is so complete and comprehensive, that if it were universally practised, the earth would be converted into a paradise, and men of all ranks and stations would find it "good and pleasant to dwell together in unity." Piety towards God, and benevolence towards men would be the inevitable result. For consider what manner of men we should be in all holy conversation, if the first great commandment of the Scriptures—"thou shalt love the Lord thy God with all thy heart"—were the rule of our life. To have the heart set on things above instead of being filled with unhallowed desires, intent upon pleasing God, instead of being beguiled by the deceitfulness of riches, would be the sum of Adam's primeval rectitude. And consider the second command which is like unto it, "thou shalt love thy neighbour as thyself." Why, this precept alone is incomparably better than all the ethical treatises ever written by uninspired men. What happy effects would follow the adoption of such a rule of life! Injustice and oppression would cease. Destitution and want would disappear. The tyrant and the slave

would be no more. Robberies and murders would never be heard of. Strife and litigation would be unmeaning terms. Foreign wars, intestine broils and domestic discord would flee into the land of forgetfulness, and every one would acknowledge a brother in his fellow man. The sorrows of the world would give place to peaceable enjoyment, and the wilderness and the solitary place would be glad, and the desert would rejoice and blossom as the rose. Laws devised by human wisdom never contemplated such a result as this. The morality of the Bible is altogether beyond them, and in this respect also we must say, "thy testimonies are wonderful."

3.—*The testimonies of the Lord are wonderful in their efficiency.* It is true that wise governors and good laws have restrained the vices and civilised the manners of barbarous nations. Good education and proper discipline have calmed the passions, softened the temper, and smoothed the outward behaviour of many. Natural and moral philosophy have enlarged the capacities, extended the knowledge, improved the character, and reformed the conduct of others. National establishments and ecclesiastical laws have produced the form of godliness, and induced hundreds to draw nigh to God with their mouths, and to honour him with their lips, while their hearts are far from him. But no one of these means, nor all united, have ever been able to change the heart, to regenerate the soul, and to lead the sinful to obey the will of God from the heart, and to worship him in spirit and in truth. These means have been able only to check the progress and drive back the advanced guards of the enemy, while the strong hold of depravity has been left in all its power. But the Scriptures accompanied by the Spirit have awakened the most secure conscience, have enlightened the darkest minds, have softened the hardest hearts, have calmed the most furious passions, have converted the souls of many, and brought all their powers into willing subjection to God. His word has led multitudes to renounce their temporal interests, and to rejoice in being counted worthy to suffer shame for the sake of Christ and even to give up their lives in defence of his truth. It is Christ's voice to awaken dead sinners, and make them alive unto God; it is a hammer to break the stony heart; a fire that kindles in it the flame of love to God and man; a sword which "pierceth to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" a weapon of spiritual warfare which is "mighty through God to the pulling down of strong holds and bringing into captivity every thought to the obedience of Christ." "It is the power of God unto salvation to every one that believeth," and teaches us that denying ungodliness and worldly lust we should live soberly, righteously and godly in this present world. A volume distinguished by such characteristics, had it no other, must ever remain unequalled and of all books the most wonderful.

4.—*The testimonies of God are wonderful in their promises.* The promises are inconceivably great, and are more precious to us than the material universe. They are called exceeding great and precious promises. They embrace all our salvation and all our desire; they assure us of sufficient grace and strength by the way, and at the end of our journey, eternal life. They are wonderful in their origin, springing as they do from the unmerited love of the Father; wonderful in their medium, being fulfilled through the mediation of Christ; wonderful in their ratification, being confirmed by the oath of God; wonderful in their influence, for they fill the soul with "the peace of God which passeth all understanding." The facts they relate, the doctrines they teach, the morality they inculcate, the promises they give, and the manifest efficiency in all they undertake to do, should surely induce us to study their contents, that with the aid of the Holy Spirit we may understand the truth and feel its influence upon our hearts and minds.

III. We may now more briefly notice the duty of keeping God's testimonies. "Therefore doth my soul keep them." To despise and reject the testimonies of the Lord is foolish and criminal and is destructive to those who do so. Yet,

alas! there are multitudes who will not listen to them, but "reject the counsel of God against themselves," and cast it from them as an unprofitable thing. "This is the condemnation that light is come into the world, and men loved darkness rather than light." If it be a sin to reject God's testimony, then on the other hand it must be a duty to receive it; and not only is it a duty but a great privilege too. The psalmist adhered to it as of great and constant use to him, "therefore doth my soul keep it," as a treasure of inestimable value which he could not be without; it was "a light to his feet and a lamp to his path." God's testimony is not kept to any good purpose when it only lies upon a table, or a shelf, or is locked up in a chest or a drawer, or is merely carried about in the hand or the pocket. The Bible may be in our possession yet never be opened or read, or if read it may not be believed or obeyed, and such being the case it will neither restrain us from sin, nor stimulate us to duty, nor encourage our hopes. It will then be a swift witness against our voluntary ignorance and criminal unbelief, and will thus be a savour of death. If the spirit of the text is ours, we shall prize God's word highly and keep it carefully. It will control our words and actions, and under its influence we shall grow in grace. It will encourage us in all the afflictions and crosses of life; it will remind us of the reality, glory, and perpetuity of the better country, where there is fullness of joy, and where there are pleasures for evermore.

What now is our practice with regard to the testimony of God? Is the Bible dear to us, or do we regard it with indifference? Do we take it up with pleasure, or is our perusal of it an irksome task? Do we meditate on it day and night; or throw it totally aside with disgust? Oh, if we disregard it, we neglect the most precious gift of God to man. We are depriving ourselves of the means of faith, hope, love, and holiness, without which we cannot enter heaven, or experience true peace on earth. The end will be that we shall be cast out at the Day of Judgment and have our abode with hypocrites and unbelievers, "where the worm dieth not and the fire is never quenched." "The word that I have spoken, the same shall judge him at the last day." "Incline your ear and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you even the sure mercies of David."

THE OLD CLOCK ON THE STAIRS.—A MINISTERIAL REMINISCENCE.

BY C. KIRKLAND.

Towards the close of a somewhat lengthened ministry in one of the historical cities of England, the church and congregation whom I had served in the gospel, erected a new place of worship. Whether it was gothic or classic, mediæval or modern, ornate or plain, costly or cheap, the reader will not care to know. The inside was complete in the usual furniture and fittings, with one exception, there was no clock. But as watches are now almost as plentiful in pews as hassocks and hymn-books, it was determined to avoid any additional expense till the few remaining burdens on the chapel had been removed. When the old meeting-house was vacated, it was denuded of every moveable thing, save the clock on the front of the gallery.

During many years, this faithful monitor had occupied that conspicuous position; but now, it was left alone, to rest after its long period of labour. Shortly after the opening of the new chapel, a gentleman, the son of my predecessor, whose name is still fragrant in the locality, spent a Sunday with us; and seeing we had no clock, he generously offered to make us a present of one, on the condition that he had that in the old chapel. It was not necessary to bring this offer before the church at a meeting duly convened, and there gravely discuss the proposal, and formally move, second, and carry it with a show of hands; the offer was thankfully accepted, and a noble clock from a well known London House, put the finish on the interior of our new chapel,

while the old one was carefully packed up, and sent to the other side of the country. A few months since, I was spending a day or two with the donor, and on ascending the staircase, found myself quite unexpectedly, face to face with the old clock. It was like encountering an ancient friend who had been sometime out of sight, and out of mind; and although I lay claim to a very small amount of sentiment, and no imagination, it seemed for a moment as though I was looking on something more than a piece of ingenious mechanism—something which had a strange power of awakening recollections of the long past, and of suggesting sundry, not unprofitable reflections. Let the reader take them for what they are worth. During nearly forty years, the old clock had been the honest and unshrinking reprover of inactive and unpunctual habits. Hearers frequently, and preachers occasionally, as they have glanced at the well known face on entering the chapel, and have seen the minute hand on the wrong side of the hour, or half-hour, have been admonished as effectually as if a voice from the gallery front had called, "LATE!"

It had been a pattern of quiet, regular, and untiring labour. Not by fits and starts had the hands traversed the dial-plate, but by a motion almost as uniform, if not quite as noiseless as the earth on its axis. Alas! what energy is wasted for the want of systems. Instead of distributing our work regularly over the week, many of us have been prone to drive it off to the middle or end, and then, all is excitement and hurry; we have to go on at high pressure, and crowd the work of days into hours. The Sunday comes, but to find us imperfectly prepared, and ourselves languid and nervous. "The slothful man eateth his own flesh." If young ministers would form the habit of economising time, they would seldom find it necessary to consume the midnight gas. I said "quiet labour." As a rule, it is the men and women who talk least, that accomplish the largest amount of real work. The most benign and effective forces in the physical universe are the most noiseless. There were few failings that our Lord rebuked with greater severity than the desire to be "seen of men," in doing good. And such reproof came with peculiar fitness from Him who did "not cry, nor lift up, nor cause his voice to be heard in the street."

To those preachers who are vulgarly called "long-winded," the old clock was a great eye sore. They had scarcely begun to warm under their "thirdly," when the hands, which had been pushing their way upwards with a persistency that was quite provoking, met at the upper part of the circle; and then, certain significant glances at the gallery front, and the disappearance of two or three odd, stereotyped persons, who never remained beyond twelve, brought the service to an abrupt conclusion, leaving the peroration within the folds of the black morocco sermon-case. "That clock is quite ten minutes too fast" has been said by more than one disconcerted orator; in fact, it was not often that the poor dumb time-keeper—for he carried neither hammer nor bell—came in for a good word. For the slow people, he was always too fast, and for the fast people, who were fond of short measure, he was too slow; but through evil report and good report, he went on, simply doing his proper work, whoever happened to rail at him. It is a fine thing to maintain one's self-command and temper, and go calmly on in the path of duty, without stooping to notice the disagreeable remarks of people who possess a special aptitude for finding fault. Men of refined feelings are apt to be irritated by rude treatment. Every unkind word raises a blister; and while smarting under the sense of wrong—whether real or imaginary—they are apt to be diverted from their proper work. In all of us, but more especially in ministers, extreme sensitiveness to injury is a misfortune.

> "Oh why are farmers made so coarse,
> Or clergy made so fine?
> A kick that scarce would move a horse,
> May kill a sound divine."*

* Since Cowper's day, farmers have improved quite as much as other classes in society. Many are well educated, and among them are to be found some of the best friends of Christian ministers.

There was One who endured the contradiction of sinners against himself, without resenting it, or vindicating his conduct.

The present position of the old clock suggested another lesson. It had been removed from a place of prominence to one of obscurity—from a public building to a lonely staircase in a private house. The modern skeleton time-piece had the place of honour, doing duty in the dining-room; but new circumstances had wrought no change in the brave old clock. It was the same in the humbler sphere as it had been in the more public one, and did its work as well. There it stood, like a silent sentinel, ready to challenge that wary and restless thief of time, Procrastination, recording, with unerring hand the flight of minutes and hours, and reminding the few who passed by of the importance of "redeeming the time." To a much greater extent than any of us suspect, the character and ministry of public teachers are moulded by the position in which they are placed. And in exchanging—as some have to do after a period of active and exhausting labour—a large and influential town congregation for a handful of hearers in some nook or corner of the land, there is some danger lest the reaction which accompanies new circumstances, should abate the old ardour, and transmute vigilance into comparative apathy, and a living earnestness into a cold officialism, which, while it preserves all the forms and proprieties of the ministry, is destitute of real power. In such a position, we need the stimulus that springs from the consciousness of the gravest responsibilities which can devolve on man, and the importance and magnitude of the work that is committed to our hands. A good steward will be as faithful over a few things as over many, and as diligent in a small field of labour—in proportion to its claims—as in a large one.

I will not tax the reader's patience more than a few moments longer. The old clock was a type of truthfulness. It was not only regular and continual in its motion, but the external action exactly corresponded with the internal movements. Truthfulness is the real charm and true power in Christian character. And by none should this quality be more diligently cultivated, than by those who have to teach others. In our public ministry, it is of supreme importance to be true to our convictions of revealed truth. He who sets forth doctrines, or contends for practices about which his own mind is vacillating and unsettled, can have no pleasure in his work, and must not expect a "well done" from the Judge. And that harmony between the hidden life, and outward expressions, whether of gesture, countenance, or words, which makes life a reality, and not a sham! Of what unspeakable moment is it to strive after such an attainment. Better, a thousand times better, to be simply "an Israelite indeed in whom there is no guile," though without talent, position, or social influence, than to be a mere speaking trumpet without a soul. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. xiii. 1).

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine,
Shall be a faithful seed:
Live truly, and thy life shall be
A great and noble creed!"

THE CHRISTIAN'S EXPERIENCE IN ITS RELATION TO CHRIST AND HIS CHURCH.

BY THE REV. W. JENKINS, RISCA.

The Christian man is not an idler in the world. There are many of this character to be met with every day; people who have *no* purpose in life, who have never felt the importance of *living*. To eat and drink, to rest and work with the inhabitants of the world, is not *life* at all. Properly speaking, none live but those who live unto Christ. The apostle Paul was one of these happy

men. It would be quite useless to go and look for him among the dead. He was not there. When he became a follower of Christ, the morning of a blessed resurrection was enjoyed. He was no longer a resident in the land of death. The Christian has an *object* in life, a *mark* set before him. Is it gold, fashion, learning, luxuries, or the *world* in different aspects? Thousands run after these. We have no inclination to scowl and anathematise the treasures, and the lawful pleasures of this fair and beautiful world, but after all it is not large enough, it is not rich enough to be an *object* or an *end* in the life of immortals such as we are. Christ is the supreme end of every life that is acceptable to God. "For to me to live is Christ, and to die is gain." No one will repent making Christ the end of life when he comes to die. Live first, and you shall die afterwards. There are some Christians in continual trouble about death—what shall I *do* in the hour of death? What are you *doing* in life? How shall I *die?* How do you *live?* What is the object of your life? Leave death alone—live unto Christ. The longing for Christ's immediate presence, and the desire to serve him for a longer time in the Church militant kept Paul in the happiest condition imaginable. "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you." Let us remain a little in the society of such a group of inspired words, spoken by a man who was at the time nearly ripe for glory, and yet strong enough, and willing enough to work in the service of Christ on earth.

The Christian's notion of death, "to depart." We are informed that the word translated here—"depart"—means strictly, to take to pieces, the same as you would take a machine or a watch. It is only another name for death. Both words are very strange to the living. We have no notion what death is, all we can say about it is, that it is a walk out of this body to another world—the pulling down of the house and the removal of the tenant. Paul *desired this death*—he had a "desire to depart." Why? Was he tired of life? No, his attachment to Christ was the real cause of this longing.

Notice again,—*The Christian's company in Heaven.* To be with Christ. There are an innumerable company of angels and purified spirits *there*, but Christ is the *life* of that exalted society. Paul had no notion of purgatory—"To day shalt thou be with me in Paradise." To be with Christ wherever he is, will be quite enough to quiet all your desires for happiness. It is better with him—yes, far better—it was not very comfortable in prison—it was not pleasant to be persecuted—surely it is better in heaven than in these conditions of life—yes, far better. Prisons and heaven are not contrasted. It is better to enjoy Christ in his Father's house than even in the most devoted and elevated worthy's which the Church militant is capable of rendering. How much better? Who can tell. Paul does not attempt.

The Christian's desire for usefulness in the church below. Nevertheless to remain in the flesh is more needful for you. We shall not go to heaven until we finish our work on earth. We have not completed our education yet. We shall go home after our day's work will be over.

The Christian kept by these desires in a very happy position. I am in a strait betwixt *two*. Are you a stranger to these desires, dear reader,—if so—do your utmost to get them at work in your mind as soon as possible.

THE VOLUNTARINESS OF CHRIST'S DEATH.

Christians in all ages have delighted to dwell upon the thought that the sacrifice of the Lord Jesus was a voluntary one. The consideration that, notwithstanding a perfect knowledge of all that was before him, he undertook the work of redemption, has always inspired his followers with admiration and gratitude. But in proportion to our attachment to any given doctrine, is our danger of exaggerating it. The very tenacity with which we hold our favourite dogma has sometimes the effect of leading us into error. It has been so with

the voluntariness of Christ's death. Seeing that the beauty and efficacy of His sacrifice consists in its having been willingly offered, many have pushed the principle to an extreme, and affirmed that the Saviour's death was not the result of physical causes, but of an act of his own will. In other men, death is the disruption—more or less violent—of soul and body, but in Christ's case it is said, the body was voluntarily forsaken.

Probably no one has done more to give currency to this belief than Dr. Adam Clark. In his Commentary on Matthew xxvii. 50, he says:—"In no case, either by the Septuagint, in the Old, or any of the sacred writers in the New Testament is *aphēke tō pneuma*, he dismissed His spirit, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c., *breathed* their last. Ananias, Sapphira, and Herod expired, but none, Jesus Christ excepted, *gave up the ghost, dismissed, or delivered up his own spirit.*"

Strange though it may seem, the truth is just the opposite of that which is affirmed in the above quotation. There are passages in the Septuagint where the above form of words is used, and other persons besides Christ are said to deliver up their own spirits. We are told by the LXX in Gen. xxxv. 18, that when Rachel called her son Ben-oni, she was in the act of dismissing or delivering up her spirit. We read also, in Judges ii, 21, that Joshua "died" and on turning to the passage in the Septuagint we find the idea expressed by the same verb as in Gen. xxxv, 18, Matt. xxvii, 50. The Doctor was therefore mistaken, first in assuming that a peculiar meaning must be attached to Matt. xxvii, 50, and then in founding upon it the doctrine in question.

But apart from the unsatisfactory nature of his criticism upon this passage, the whole tenor of the Scriptures is against it. "From that time forth began Jesus to shew unto his disciples how that He must * * be *killed*" (Matt. xvi. 21). "Him * * ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23). "But ye * * *killed* the Prince of life" (iii, 15). "Christ also hath once suffered for sins * * *being put to death* in the flesh" (1 Peter iii. 18). "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. v. 6). These quotations and many others which might be given, do not give the slightest support to the idea that Christ, by an act of his own will, dismissed his spirit; on the contrary, they all teach that his death was brought about by the violence of wicked men; and then, if the doctrine advocated by the distinguised Commentator were correct, it would become a serious question whether Christ died at all. We do not see how we could escape the conclusion that instead of humbling himself to "the *death of the cross*," He anticipated and evaded it by the exercise of divine power.

Southport. J. J.

THE HARVEST.

REV. W. FRITH.

How delightful is the harvest season! How full of instruction to those who are ready to "find sermons in stones, and lessons in the running brook, and good in everything." The psalmist says, "Let every thing that hath breath praise the Lord." And shall man be mute while the "lark at heaven's gate sings?" Shall man be dumb while all "animated nature" sings in chorus? O let it not be said that, while the "ox knoweth his owner, and the ass its master's crib, yet, Israel doth not know, his people do not consider!" Let us rather say with the inspired and meditative David:—"When I *consider* the heavens, the work of thy fingers, the moon and the stars which thou hast ordained: what is man that thou art mindful of him, and the Son of man that thou VISITEST him?" And truly the Lord may be said to *visit* the earth at this delightful season of the year. Now at this time it may be emphatically said, "Day unto day *uttereth speech*, and night unto night sheweth knowledge." By day the scythes, "the waving yellow crop," or "the barns filled with plenty" meet us on every hand; and in "the eventide" and "night season," the silvery

moon sheds her graceful light upon the swains toiling late in the "fields of Boaz." But what effect should all this have upon the Christian mind? Behold the rich abundance! See the mercy of our God! And if there should be a relative deficiency, should it not teach us humility and dependence upon Him? If there is abundance, it should excite our thankfulness and gratitude. And as we are partakers of these temporal blessings, it should lead us to enquire if we are also partakers of His spiritual blessings. For we need "upper" as well as "nether spring blessings." We need "bread that endureth to everlasting life" as well as "the bread that perisheth." We need a spiritual harvest as well as a temporal one. O "what advantageth it" if our "barns are filled with plenty, and our presses burst with new wine," if God should say to us when our "eyes thus stand out with fatness," and "we have more than heart can wish," "*Thou fool*, this night thy soul shall be required of thee?" O shall we be so solicitous for time-things as to be thus "laying up treasures on earth," that we have no time to ask the question, "Have I, through that grace that is in Christ Jesus, laid up any treasure in heaven?" O, God forbid, that any should so admire the season, enjoy the vintage, and enter into the hilarities of harvest, while they think not of those "new heavens and new earth wherein dwelleth righteousness." O that the seed sown in the soil of human hearts by the Holy Spirit may exhibit the green blade of early piety; the corn in the ear of maturity; and then a harvest that is truly great. Labourers in the harvest, "sow beside all waters," be "instant in season and out of season," and may "the Lord of the Harvest" enable you to "come at last rejoicing, bringing your sheaves with you."

SELF-SIGHT.

I LOOKED on the glass, and I saw myself reflected upon it, and I thought thus of myself:—I am a man "fearfully and wonderfully made," a compound of matter and mind, a mortal full of immortality, a dying worm, and yet wearing "the image of God;" certain to die and yet as certain of living for ever. Presently, my shroud will be soiled in the grave, but after that I shall put on "a spiritual body," and plunge into endless existence. Heaven is above me; hell is below me: *which* will be mine? I am a sinner. Sin is a cloud of darkness through which I can see the lurid fire of perdition, but it is too thick and black to permit me to see God in glory. Sin, it is a malignant woe in my heart, a stream of consuming transgressions, a torrent of burning agonies, a blast that kills my hopes and joys, a war with my own soul. It is a rebellion against providence, an unyielding obstinacy in disobedience to God, a resolute and defiant violation of divine law, a hot thirst for earthly pleasures, a reckless struggle with conscience, a grasping at the sceptre of God, and a vain wicked effort to dethrone him, that Satan might reign in his stead! And yet eternity is before me, and life is rushing toward it, upon the swift wing of time; every pulse is a warning, all my actions have been performed in a permitted existence, every comfort has been a divine gift, the very air I breathe is burdened with mercy, and my life has been spared of compassion. I have been a self-deluded man. Who can help me? What can be done for me? Must I perish? Can I be saved? A thousand worlds on fire as a sacrifice could not redeem me. If all the seas were my tears, they could not wash my spirit pure. All the armies of earth and heaven cannot deliver my soul from bondage. If I remain as I am, a guilty sinner unsaved, a thousand vials of wrath will burst upon me. Oh dreadful condition! and yet the woe of sin is just. I will gaze no longer upon my own reflection; I will fix my eyes upon Calvary—upon the cross—upon "the Lamb slain from the foundation of the world." I will fly to Him, fall down before Him, pray to Him, confess my sin to Him, kneel under the thrilling, dropping, saving cross, and if I must perish—perish *there!*

But there I shall behold His face,
And feel within His saving grace;
And rise renewed and sanctified
To glorify the Lamb that died.

IOTA.

Poetry.

THE KING IN HIS BEAUTY.

BY AN IRISH CONVERT.

Oh! to be over yonder,
In that land of wonder,
Where the angel voices mingle, and the angel harpers ring
To be free from pain and sorrow,
And the anxious dread to-morrow,
To rest in light and sunshine in the presence of the King.

Oh! to be over yonder,
My yearning heart grows fonder
Of looking to the east, to see the day-star bring
Some tidings of the waking,
The cloudless, pure day breaking.
My heart is yearning—yearning for the coming of the King.

Oh! to be over yonder.
Alas! I sigh and wonder,
Why clings my poor weak heart to any earthly thing.
Each tie of earth must sever,
And pass away for ever;
But there's no more separation in the presence of the King.

Oh! to be over yonder.
The longing groweth stronger.
When I see the wild doves cleave the air on rapid wing,
I long for their fleet pinions,
To reach my Lord's dominions,
And rest my weary spirit in the presence of the King.

Oh! to be over yonder,
In that land of wonder,
Where life, and light, and sunshine, beam fair on ev'rything:
Where the day beam is unshaded,
As pure as He who made it—
The land of cloudless sunshine, where Jesus is the King.

Oh! when shall I be dwelling,
Where the angel voices swelling
In triumphant hallelujahs, make the vaulted heavens ring:
Where the pearly gates are gleaming,
And the morning star is beaming;
Oh! when shall I be yonder in the presence of the King?

Oh! when shall I be yonder?
The longing groweth stronger,
To join in all the praises the redeemed ones do sing,
Within these heavenly places,
Where the angels veil their faces,
In awe and adoration in the presence of the King.

Oh! soon, soon I'll be yonder,
All lonely as I wander,
Yearning for the welcome summer—longing for the birds' fleet wing.
The midnight may be dreary,
And the heart be worn and weary,
But there's no more shadow yonder in the pesence of the King.

Page for the Young.

THE BOY AND THE BEE.

Little Johnny was just three years old. Of course he had seen very little of the world, and had very much to learn. So one warm, bright afternoon, while playing in the garden, he took a lesson which he remembers yet.

In the rich, green grass, a bright yellow dandelion caught his eye, but he did not notice a singular looking spot about the middle of the flower. That spot was nothing less than a merry honey bee, who came singing along through the air in search of honey and wax, and stopped to see if that flower had any for him. Quick as thought, down went the little fat hand, and back again it came as quickly, bringing in its grasp, flower, bee, and all.

The poor bee was very much surprised at this sudden change. He thought that the sky or something else had fallen on him. But whatsoever might have been the case, he was resolved not to give up his life without a trial, and so, twisting his little body around, he sent up his sharp, poisoned sting deep into Johnny's hand! And did'nt nurse hear a scream from Johnny's lungs? And while she ran to aid the suffering child, the bee gathered himself up and set out for home, wondering what in the world such little two-legged pests as boys were made for.

But the sting had not only marked Johnny's hand, but had written this lesson in his memory — that sometimes *very pretty things have very sharp stings*.

Wine looks very pretty in the glass; but the Bible says that if we become fond of drinking it, it will "*bite* like a serpent and *sting* like an adder."

Sin often looks very inviting, but the Bible tells us that "the *sting* of death is sin."

A little boy once asked his mother for a peach. She asked him if he had not already eaten one. To get another he told a lie, and said "No." But after he went to bed that lie *stung* him so that he was afraid to go to sleep till he had called his mother, confessed his sin, and asked her pardon.

I hope my young readers will remember that sometimes very pretty things have very sharp stings.

HARRY'S SERMON.

"Eddie," said Harry, "let's go to church; and I'll be the minister, and preach you a sermon." "Well," said Eddie, "and I'll be the peoples." So Harry led him away, and they went up-stairs together. He set an old firescreen in front of him, by way of pulpit, and thus began:

"My text is a very short and easy one: *Be kind*. There are some little texts in the Bible on purpose for little children; and this is one of them. These are the heads of my sermon:—

"*Firstly*. Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is, but I do. I had one once, and I didn't want to hear any one speak a word.

"*Secondly*. Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, 'it is time for you to go to bed,' half a dozen times over.

"*Thirdly*. Be kind to baby.

"You have leaved out, Be kind to Harry," interrupted Eddie.

"Yes," said Harry: "I didn't mean to mention my name in my sermon. I was saying, Be kind to little Minnie; and let her have your red soldier to play with, when she wants it.

"*Fourthly*. Be kind to Jane, and don't scream and kick when she washes and dresses you.

Here Eddie looked a little ashamed, and said, "But she pulled my hair with a comb."

"People mustn't talk in meeting," said Harry.

"*Fifthly*. Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon almost done?"

asked Eddie; "I want to sing;" and, without waiting for Harry to finish his discourse, or give out a hymn, he began to sing; and so Harry had to stop; but it was a very good sermon. Don't you think so?

A BEAUTIFUL ILLUSTRATION.

At one of the anniversaries of a Sabbath school in London, two little girls presented themselves to receive the prize, one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired, "And could you not have learned one verse more, and thus have kept up with Martha?"

"Yes, sir," the blushing child replied; "but I loved Martha, and *kept back on purpose*."

"And was there any one of all the verses you have learned," again inquired the President, "that taught you a lesson?"

"There was, sir," she answered, blushing still more deeply: "In honour preferring one another."

ANSWERED.

A sub-committee of a school board not a thousand miles from the city of Lynn, were examining a class in a primary school. One of the committee, to sharpen up their wits, propounded the following question. "If I had a mince pie and should give two-twelfths to Harry, two-twelfths to John, two-twelfths to Isaac, and should keep half the pie myself, what would there be left?" There was a profound study among the scholars, but, finally one lad held up his hand as a signal that he was ready to answer. "Well, sir, what would there be left? Speak up loud, so that they can all hear," said the committee man. "The plate!" shouted the hopeful fellow. The committee-man turned red in the face, while the other members roared aloud. The boy was excused from answering any more questions.

Reviews.

The Complete Works of Thomas Brooks. Edited, with Memoir. By Rev. A. B. Grosart, Liverpool. Vol. VI. Pp. 504. Edinburgh: James Nichol. London: James Nisbet & Co. Dublin: G. Herbert. This is the concluding volume of the complete works of Thomas Brooks. It contains, "London's Lamentations on the late Fiery Dispensation;"—(the largest and the most remarkable of the contemporary memorials of The Great Fire:)—"The Glorious Day of the Saints' appearance—God's Delight in the progress of the upright—Hypocrites Detected—A Believer's Last Day is his Best Day—A Heavenly Cordial—The Legacy of a Dying Mother and Mrs. Bell's Experience—Indices, &c."

Some of the pieces embodied in this concluding volume are exceedingly rare, and we congratulate the indefatigable editor, Mr. Grosart, that he has been enabled by his indomitable perseverance to present the ENTIRE writings of Brooks in this, the first collective edition. We have now a perfectly complete edition of every thing that Thomas Brooks ever published. None of the printed productions of his truly "golden" pen have perished. Mr. Nichol's edition will hand them all down to posterity, never again to be in any danger of being lost.

The works given in these six volumes could not be purchased in the market in the original and early editions for as many pounds as the shillings they cost in this form. They are reprinted from a genuine and unmutilated text: the quotations and references have been carefully verified: names are annotated: a glossary is given of Shakesperean words; and, the indices are copious, adding immensely to the value of the whole work. Altogether, Publisher and Editor may be congratulated on having been the first to produce a complete edition of Thomas Brooks' Works, and one which leaves nothing to be desired.

We cannot do better than conclude our notice of Thomas Brooks in the eloquent words of his enthusiastic editor, Mr. Grosart:—

"His slightest 'Epistle' is, 'Bread of Life:' his most fugitive 'Sermon,' a full cup of 'Living Water:' the very foliage of his exuberant fancies, 'Leaves' of the Tree of Life: his one dominating aim to make dead hearts warm with the life of the gospel of Him who is Life: his supreme purpose to 'bring near' the very truth of God. Hence his directness, his urgency, his yearning, his fervour, his fulness of Bible citations, his wistfulness, his intensity, his emotion, and that fine passion of enthusiasm sprung of compassion and his iteration and forgetfulness, and Pauline accident of choice words or melody of sentence. His desire to be useful to souls, to achieve the holy success of serving Christ, to win a sparkling crown to lay at his feet, breathes and burns from first to last. Everything is subordinated to '*usefulness*;' and while he gathered around him the cultured and the titled—who all but worshipped 'the good old man'—it was his chief rejoicing that, like his Master, 'the common people' heard and read him 'gladly.' In loving association with Sibbes and Sheffield, Baxter and Bunyan, Brinsley and Samuel Richardson, his books were well thumbed in the hamlets of his own England, and, in quaint Glasgow editions, among the godly peasantry of Scotland, and gained wide and long sustained welcome in Germany and Holland, as Brooks gratefully acknowledges repeatedly."

To this most appropriate estimate of Thomas Brooks nothing need be added, while not a word of it requires softening down. We close with the wish of the Editor:—

"May this complete edition of these inestimable Works be used at this later day to cause him 'being dead, yet to speak' for that dear Lord Jesus he loved and served so well!"

Preparing for Home: a Series of Expository Discourses on the Fifth Chapter of the Second Epistle to the Corinthians. By JONATHAN WATSON. Cloth, lettered. Pp. 264. London: Elliot Stock, 62, Paternoster Row. 1867.

Of this work in the first edition the 'Primitive' has already spoken in the highest terms. The verdict of approval then passed has been ratified by the public, for already a third edition has been called for. We are glad to find the pious and devout utterances of our venerable brother thus appreciated in this age of sensational literature. Mr. Watson, in these discourses, propounds no new or startling theories, nor does he strain after effect in the presentation of even recognised truths. Standing upon the brink of a vast eternity, and catching the echo of its songs and the reflection of its glories, he wisely discourses to us as to how to prepare for passing into that solemn world. We lent the first edition of this work to aged pious friends, since passed to their rest, and received the warmest assurances of the deep delight with which they had read its pages. The late venerable Mrs. Trego was one of that number. May the close of our Brother Watson's life be placid as a summer's eve.

The New Creation: A view of The Divine Predictions of New Heavens and a New Earth, as having a Progressive Fulfilment in the Christian Dispensation, and a Complete Accomplishment in the period of the Millenium. By JOHN MILLS, minister of the Gospel, author of "Sacred Symbology," and "Thoughts on The Apocalypse." Cloth, lettered. Pp. 344. London: Elliot Stock.

We may be sure that whatever our friend John Mills writes will be worthy of most respectful attention. His two previous works both bore marks of much thought and research, and were very favourably received by intelligent readers. They, and the volume now before us, are all upon related subjects, and have to do with questions of symbology. They refer to a topic, one side of which Mr. Mills has made peculiarly his own. Our author is decidedly a spiritualist in his interpretation. The principles which guide his treatment of the subjects under consideration are contained in the following passages.

"Thus it will be apparent that, in symbolic representation the new heavens will indicate the Divine institutions, and the new earth the condition of the human race, as regenerated by the word and Spirit

of God; and the affairs of the world at large as being conducted in accordance with the principles of truth and righteousness." (P. 6.) "And, as in the Bible, the inhabitants of the earth, or any considerable portion of them, are represented by the word *earth*, so *a new earth* is the appropriate symbol of a renewed condition of the human race." (P. 7.) "Nor have we in any of the prophecies the least foundation for the opinion that the earth will undergo a physical change in order to purify and remodel it, so as to make it a fit habitation for the glorified saints." (P. 10.)

That the renewed earth is to be the *sole* heaven of the righteous, we do not believe. On this point we are thoroughly agreed with Mr. Mill. But that the renewed earth, after it has been purified by the fires of the last conflagration, will be one of the many mansions in our Father's house, which will be part of the inheritance of the redeemed, we do firmly believe. Heaven, where the throne of God eternally stands, will be the metropolis of that glorious kingdom, but our redeemed earth will be one of its provinces. The third chapter of Peter's Second Epistle *must* be interpreted as a literal melting down of the elements composing our earth. To explain that chapter in any other sense would be to overturn all the laws of language. If that portion of Holy Scripture does not describe a literal conflagration of the globe, then words cannot describe such an event. Besides, geology points to the certainty of the occurrence of some such change, and thus corroborates the revealed Word. It occurs to us, that Mr. Mill sometimes pushes the application of a sound principle of interpretation to cases where it will not apply. However, in the main we are thoroughly at one with him. The Ultra-Millenarianism of the age he has assailed with titanic force. He has produced a volume, full of wise and beautiful thoughts, and written in a most lovely spirit. There is not a particle of bitterness even in his most crushing criticisms. All good and intelligent men will read this admirable book with pleasure.

The Man of Sorrows; and His Relationships. A Contribution to Religious Thought. Cloth, lettered. Pp. 138. London: Elliot Stock.

THIS is to us a very disappointing book. It is written in a devout spirit, but it contains little that needed to be printed, and is really neither helpful nor strengthening.

Baptist Principles in Relation to Recent Tendencies of Opinion. By R. G. MOSES, B.A., Falmouth. Falmouth: R. C. Richards, Market Street, 1867.

THIS is a paper read at the annual meeting of the Cornwall Association of Baptist Churches, held at Helston, July 2nd, 1867: and, though short, is really valuable. The writer is a well-known and highly-respected open communion brother, and the association that he was addressing virtually excludes all Strict Baptist churches by making an open communion celebration of the Lord's Supper a part of their association services. Yet we find Mr. Moses giving utterance to the following "Strict Baptist Sentiments":

"We maintain that he is a Christian who, whether adult or child, believes with his heart in the Lord Jesus and makes confession of Him with his mouth; and that to such alone a participation in church fellowship and church ordinances is permitted by the Lord. We hold baptism to be the divinely ordained symbol of union with Christ by faith, and *the public avowal of discipleship.*"

If Baptism be the divinely ordained public avowal of our discipleship, then clearly those who have not made that divinely ordained avowal are self-excluded from all right of admission into the churches of the avowed disciples of our Lord. Ritualism is making our 'open brethren' re-examine some of their positions. We hope it will drive them to a full adoption of the New Testament platform of church discipline. The paper of Mr. Moses is well worth a careful perusal, and we heartily thank him for it.

We have received the following Magazine for August:—

The Watchmen of Ephraim. London: W. Macintosh, 24, Paternoster Row. Price 6d.

Intelligence.

INDIA.

The feast of Juggernaut was for years looked upon by multitudes in this country as the great representative festival of Indian idolatry. But now the diminished honours paid to the god have attracted the notice even of the Calcutta correspondent of the *Times*, who thus writes:—"These idolatrous festivals seem to be loosing their hold on the masses. Take the Juggernaut Poojah at Serampore. In 1864 you recorded how one of the cars ran over six worshippers, killing four. This year the crowds were much less than usual, and consisted chiefly of women and children. One of the two cars was not dragged at first, because the people would not assist in an act generally considered as giving salvation, and the priest actually addressed a petition to the magistrate, of which the following is a translation:—'On account of the heavy rain, and the small gathering of the people on the first day of the Ruth (car) festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honour looks with favour, it will be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved.' Of course, the magistrate gave no assistance, and finally, the evil omen was averted, and the priest's pockets filled, when the car was dragged a little distance after heavy expenditure. It is a ponderous erection on ten pairs of wheels, each made of one enormous piece of wood. The painted block which does duty for Juggernaut is in a tower on the top, and the other turrets are filled with priests who clang cymbals, strike bells, beat drums, blow conch-shells, and infuriate or amuse the people with obscene exhortations in a truly devilish fashion."

It is remarkable how at many points, at the present crisis, the attention of missionaries is specially directed towards developing and strengthening the self-sustaining element in native churches. From many parts of the world letters reach us, which show that new energy is being put forth in this direction, and with some encouraging indications of success. In India as elsewhere, especially in some of the southern districts, the converts are beginning to take their proper place, and to view their responsibilities in their true light. Of the native converts and their influence about Calcutta, the Rev. R. Robinson, of the Baptist Society, observes:—"It is a mistake to suppose that Bengali Christians, owing to their natural apathy are content to be Christians themselves, and think that the duty of Christianising their heathen neighbours should be left to paid agents kept for the purpose. How much they do in the shape of unpaid effort in the cause of the gospel is not known in England, because it is not always known to the missionaries themselves; but I believe that the number of those who come to a knowledge of the truth through such effort is very nearly as great as the number of converts made by the paid agency. I was very much pleased in course of my visit, to find how much was being done in a quiet way to extend the knowledge of Christ. When I urged such love-labour upon the people, telling them that it was as much their duty as that of the preachers to preach Christ, they told me how it was a common thing for them on going to a market or to the bazaar, to say 'two or four words'—to translate a Bengali phrase—about the Saviour. And that they have told me truth is attested by the fact that I met with people, now Christians, who owed their first teaching to some poor, hard-working agricultural labourer, who had gone with a basket on his arm to buy some fish from the market."

The Baptist Mission in Delhi continues to prosper. The knowledge of the truth spreads to an extent beyond the most sanguine expectations. Mr. Smith, after completing a visitation of

the out stations, and also of the city districts, says:—"What surprised me was the large and ever increasing number whom our Scripture readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more, would pull out their Hindu Testaments, and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well." As a consequence of this increasing study of the Scriptures, converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. "Our work is carried on with the utmost regularity, preaching in the bazaar every evening, and afterwards at one, and on some nights, two meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly indifferent as to their worldly affairs, and yet, tolerably regular at service on Sundays, and always present at the evening prayer meetings near their houses. Mohammedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up, that I might show in thee my great power,' asking triumphantly, if that was not fatalism? This close inquiry must result in good, and will doubtless aid in the spread of the truth. The Mohammedans evidently feel that they are engaged in a death struggle." Respecting the schools, Mr. Smith remarks:—"I cannot tell you what good our thirteen schools are doing, combined, as they are, with preaching and teaching from house to house. It is quite a different thing from the large schools among high caste boys, whose parents dread nothing so much as their becoming Christians. The parents of our boys themselves read the Bible, and are proud when their children can do so. Our object is openly proclaimed to be the spread of Christianity, and many children are sent to us for this express purpose. They also attend services on Lord's day in the chapel, and meetings in their own neighbourhoods."—*From The Freeman.*

THE PAN-ANGLICAN COUNCIL.

The following letter addressed by a clergyman to the Archbishop of Canterbury, and published in some of the daily papers, may be interesting to our readers:—

[COPY.]

"To His Grace the Archbishop of Canterbury and the Archbishops and Bishops who shall compose the Pan-Anglican Council, announced to meet at Lambeth Palace, in this month of September, 1867.

"My Lords,—As your lordships are about to assemble in council to deliberate on religious and ecclesiastical questions which are attracting a considerable and increasing share of public attention, and, one may safely say, will become subjects of general discussion, I beg most respectfully to submit to your lordships' consideration and judgment the following queries respecting the United Church of England and Ireland, which it is the duty of every competent citizen of the realm to investigate or reconsider as to its whole spirit and constitution, especially at the present time, when Christian and truth-loving minds on all sides are conscientiously unable any longer to accept the dogmas which have for some centuries been established by act of parliament:—

"1. Whether our education for the ministry of this church be not a positive injury to our minds, cowing them, stupifying them, filling them with irrational prejudices, teaching them to put darkness for light, to accept human authority instead of the authority of goodness and truth alone, as these may be, and should be, individually, livingly, and rationally comprehended, and so making us blind leaders of the blind; and whether, therefore, such education ought not at once and for ever to be discarded!

"2. Whether the ministry of this church especially for those who may attain its highest and most lucrative positions, which can only be done through arbitrary political patronage, be not a bad school for the development of true virtue and usefulness, whether in this world or the next, inasmuch as its ruling ends and influences are position and wealth, instead of humility and universal brotherly love?

"3. Whether the bishops and clergy of this church have not always, as a general rule, been characterised by exclusiveness, and that spirit of bigotry and intolerance which manifests itself in implacable opposition to every kind of progress and reform?

"4. Whether the principle and practice of this as well as every other established church be not to encourage and reward slavish subserviency to the powers that be at the cost of repressing all honest individual mental action, and with it all true religious life!

"5. Whether this church establishment be not solely a political institution, injurious alike to the political and religious well-being of the entire nation, and whether the Irish branch of it, in particular, be not a scandalous outrage upon political justice, and common fairness, and decency?

"6. Whether this political church, which is founded and preserved by act of parliament, and by act of parliament could be blotted out of existence, be not totally dissimilar from, and essentially incompatible with the fundamental principles of the Christian church, which is above and independent of all earthly principalities and powers, since the foundations of this can be laid in the soul alone, whence its blessed influences descend to regenerate and Christianise man's whole life—moral, social, and political—through the faithful discharge of his every duty?

"7. Whether in the faith of this Established Church the line of demarcation between Judaism and Christianity be not in many places entirely destroyed, and whether all its authorised teachings be not perversions of Gospel truth?

"8. Whether there be not an essential difference between pure Christianity (which is the religion of duty for the Lord's sake and the neighbours') and the dogmatic bases of all ecclesiasticisms?

"9. Whether all ecclesiasticisms founded upon dogmas be not incompatible with freedom, honesty, and progress, consequently with true religion, the promoter of human well-being? and whether true religion does not, therefore, demand that such ecclesiasticisms shall all be destroyed?

"10. Whether it be not the duty of your lordships to renounce a position which is hostile to religion, and consequently to the good of mankind; and whether such an act of noble self-sacrifice on your part would not be an act of simple obedience to the Gospel precept to forsake all and follow the Lord, and be, moreover, abundantly rewarded by the approval of a good conscience and the gratitude of your brethermen; but whether, on the contrary, if you should continue to support the reign of darkness and priest-craft, you would not necessarily be acting in direct opposition to the gospel you profess to obey, and would not, moreover, be tormented by an evil conscience, and be visited with the righteous disapprobation of the truly religious and enlightened portion of mankind?

"That your lordships may humbly and cheerfully, yea, thankfully, allow the Lord's good and wise Spirit to influence you and guide you to a right judgment respecting each and all of these queries, is the earnest prayer of your Christian brother,

"Wm. Hume-Rothery, Clergyman.

"3, Richmond Terrace, Middleton, Manchester, September 1, 1867."

IMPENDING STRIKE OF CURATES.

"An Old Incumbent," addressing a contemporary, announces with dismay an impending strike amongst the curates for higher pay and better treatment. He says that a meeting has already been held in London by that long-suffering class—the curate of St. Martin's-in-the-Fields in the chair—and that a lengthy document, actually setting forth the chief wrongs to which British curates are exposed, was circulated on the occasion, of which the "Old Incumbent" furnishes the following precis:—The insecurity of the curate's position; the injustice of the present system of promotion in the Church—private patronage and political appointments; invidious distinctions between superior and inferior clergy; the inequality of stipends; the entire subordination of the curate to the incumbent; the relation to the bishop—to the curate he is an autocrat; no superannuation fund, pension, or half-pay; the invidious terms, "to keep a curate; the ignoring of the fact that there are only three orders in the Church; the irregular bestowal of the patronage of the Crown, Chancellor, bishops, public bodies, &c.; the

constant practice of making the incumbent the only celebrant, and excluding curates from the pulpit on Sunday mornings." These being the burdens under which our curates groan, the following are, according to the "Old Incumbent," the remedies which are impudently suggested for their alleviation:—"Curacies to become permanent; curates to have a proper independence; to be protected from arbitrary and despotic 'treatment, whether episcopal or other;' curates to be on an equal footing in spiritual matters with the incumbent; to be the incumbent's assessor in things spiritual; the equality of priests; the right to celebrate at certain times; a system of promotion by seniority; the equalization (according to population) of the stipends of incumbents; the moneys of the various charities to be thrown into a common fund."

In reference to this subject the *Liberator* asks:—Will the curates strike, as well as the tailors? Probably not; but the "curates' question" seems to be entering on a new phase; since, at a meeting of the curates lately held, the insecurity of their position, and their absolute dependence on the good will of incumbents and bishops, was as much a matter of complaint as the smallness of their pay. Their mouths are hardly likely to be stopped by such scornful pleas as those of the Rev. E. Stuart, who, writing to the *Guardian*, says:—

"Curates knew before they were ordained what the state of things was in the Church of England:—if they dislike it, why were they ordained? In many cases even 'poor curates' get more, more even in the way of income, and infinitely more in the way of social consideration, than they would ever have got if they had not been ordained; and it seems to me to be simple dishonesty in those of them who try to *act the martyr* in a position of their own choosing."

This is surely a dangerous mode of handling a delicate theme; more especially when curates have begun to write such autobiographies as that which appears in *The Church and the World* (2nd series). "The inequality and abuse of church endowments," says the writer,—

"I consider a main cause of our so-called ministerial inefficiency, and of the prevailing worldliness of the National Church. I fervently believe that any amount of spoliation or alienation of revenues so enormously abused and inequitably distributed, though at the cost of the Church's disestablishment and separation from the State, would be an exceeding gain, on the whole to the spiritual vitality of the Church's ministrations."

ECCLESIASTICAL INTOLERANCE.

The *Sword and Trowel* for last month published a sermon, delivered by the Rev. W. Brock on "Ecclesiastical Intolerance; a sign of the Times." Having given a number of facts proving the intolerance of the clergy of the Church of England, Mr. Brock says:—

"Time would fail me to adduce a tithe of the evidence which is at hand to the same effect. As a well-known journalist has recently remarked, a single word of invitation to supply instances of ecclesiastical intolerance would bring enough in a single week to fill his columns from end to end; instances, too, about which there could be no question, inasmuch as the men and women who perpetrate the intolerance, glory in the perpetration. They meant to exclude that child from the parish day-school, because his father would send him to the Independent Sunday school. They meant to deprive that woman of the charity which she applied for as usual, because she would not come to church. They meant to force that tradesman to leave the town, because he would not give up the lay preaching in the villages, and the circulation of religious tracts. They meant to inflict all that discomfort on a parishioner who wanted the burial of his infant dead, because he had not had his dead canonically baptised. They meant to cast a stigma on those newly-wedded ones, because they ventured to be married by the minister of their own church. There is no secrecy nor shame about such things whatever. Mean, despicable, ignoble, barbarous as they are, they are boasted of as the approved and effective methods for bringing our English evangelical Nonconformity to a perpetual end. Nor by any

means is this all. Difficulties are thrown in our way respecting the great matter of education, both in its lower and its higher forms. Access to society is rendered more and more impracticable. Equality of social status is haughtily and imperiously refused. A half-and-half loyalty to our gracious Queen is insinuated; the most cheerful rendering unto Cæsar of the things which are Cæsar's being reckoned as next to nothing, because we will not render unto Cæsar the things which are God's alone. We must be buried outside the consecrated ground: a wall or a ditch cutting us off avowedly from those who have died in the communion of the Established Church. Given almost at random, any popular novel, any series of fashionable magazines, any file of the leading journal, any volume of illustrated satire, or of unillustrated lampoon, any conversation or discovery which may happen to be reported concerning our Nonconformity or our Dissent, and therein you will see how this ecclesiastical intolerance abounds. That which is confessedly to our discredit is caricatured: that which might fairly look for approbation is ignored. If a good man, with his embodiment of the noblest virtues, is to be described, he is sure to be a Churchman: if a bad man, with his embodiment of the basest vices is to be described, he is sure to be a Nonconformist. And when now and then some acknowledgment must needs be made of some renown, which a Dissenter has openly achieved, the acknowledgment is qualified with some significant shrug and expression of surprise. In a word, to be a Nonconformist almost anywhere, is to incur unpopularity: to be a Nonconformist, in many places, is to incur actual and manifold harm and loss. The necessity, therefore, continues for quitting ourselves like men, and being strong: the occasions incessantly arise for standing fast in the liberty wherewith Christ hath made us free. Valour is indispensable, valour for the truth upon the earth."

GOSPEL MISSION TO THE ITALIANS.

Mr. James Wall has issued a circular on this subject, in which he says:—"Nearly four years since, when the marvellous openings for making known the gospel to the politically liberated millions of Italy were exciting general interest in the minds of Christians, I was sent to that country to take part in the work. Bologna, from its position and importance, as well as from the sad condition of the extensive part of Italy of which it is the capital, was chosen for the first station. There, as in Modena, a city near and scarcely less important, much has been done by gratuitously distributing the Word, by visiting from house to house, by private and public preaching of the gospel. Many instances of conversion have been known to result from these efforts; living testimonies to the truth have gone forth into various parts of the land; work has been done in remote villages and in populous cities; in the street and in the private house, in the hospital, and on the field of battle. In the cities above named, two small congregations have been gathered, and fellowships of believers formed, which are now presided over by natives connected with this mission. Our work, which, notwithstanding the crisis through which that country is passing, increased in interest and efficiency, is now, through the death of Mr. James Holroyd, of Frome, Somersetshire, encountering serious difficulties. Mr. Holroyd gave a large portion of his income to the mission, worked for it in England, and visited the scene of its operations in Italy. Through his decease the responsibility of the work devolved on me; nor do I, knowing the prospects of the mission in Italy, and fearing the consequences of its discontinuance on interests dear to every true disciple, shrink from the labour and sacrifice required to establish it." With a view to this, Mr. Wall solicits the help of the denomination. For the support of the missionary and two or three native evangelists, it is proposed to raise the annual sum of about £500.

MR. MULLER'S ORPHANAGE, BRISTOL.

The history of this institution and the marvellous circumstances in connection therewith are already well known to our readers. There are now 1,150 orphans in the three houses, many of whom are believed to be decided Christians. Two additional houses are at present being erected, and it is expected that, when ready in the coming year, there will be accommodation for two thousand and fifty

orphans. The report informs us that the receipts for the support of the orphans during the past year, including small sums by sale of reports, &c., amounted to £14,399, of which sum £13,286 consisted of donations in money, from 3s. to £1,000, and £708 by sale of articles given for this purpose. The total income for the Building Fund from May, 1866, to May, 1867, amounted to £11,203. Mr. Muller states in his report:—

"Without anyone having been personally applied to for anything by me, the sum of two hundred and fifty-nine thousand and eighty-nine pounds has been given to me for the orphans, as the result of prayer to God, since the commencement of the work. Besides this, also, a great variety and number of articles of clothing, furniture, provisions, &c., have been given for the use of the orphans," amounting from the beginning of the work, to £11,467.

The average expenses of one orphan during the past year was £12 8s. This included every expense, without exception.

Donations for the Building Fund, and for the support of the orphans, have been sent during the last year from very numerous places in England, from Scotland, Ireland, France, India, the West Indies, North and South America, South Africa, Australia, New Zealand.

The sums sent have varied in amount from 3s. to £1,000. Mr. Muller states that he has had repeatedly in past years donations of £2,000, £3000, £4,000, £5,000, £6,000, £7,000, and even £8,100 at one time.

A list is subjoined of the class of articles sent as donations (1867). Hundreds, if not thousands, of articles of clothing, tea, bacon, fowls, salt, bread, hams, butter, candles, soap, sugar, matches, apples, raisins, currants, figs, oranges, rolls, arrowroot, china bowls, plates, pictures, clock, artificial flowers, slippers, music, photographic albums, scrap books, needles, coins, spectacles, dolls and other toys, lamps, three dozen peacocks' feathers, 5,500 New Testament portions, numerous articles of plate and jewellery, comprising gold watches, chains, brooches, pins, rings, lockets, bracelets, clasps, ear-rings, buckles, with several sets of artificial teeth, set in gold, and ten old guinea pieces.

OSSETT.

The memorial stone of a new chapel was recently laid at Ossett. The Particular Baptist Church at Ossett was instituted in the year 1819 by the Yorkshire Baptist Itinerant Society, and the place they used for worship was originally used as a barn. It was publicly re-organised by the Baptist denomination in 1834. In 1860 the hired building in which the church and congregation had worshipped for forty years was offered for sale, together with the plot of land on which the new chapel is to be erected. They purchased it for £280, and made improvements which involved them in £400 of debt, which, with the exception of £60 due to the Chapel Loan Fund of the Yorkshire Baptist Association, has been paid off. The present place of worship, which contains only 120 sittings, has partly to be used for the scholars, the number of which has lately been almost doubled, so that there were only eighty sittings available for the congregation, and are all taken up. It has therefore been decided to erect a new chapel, with a gallery, to accommodate 300 people, at a cost of £1,000, from plans drawn by Mr. Horsefield, of Halifax. The Rev. S. Oddie (Independent) of Ossett, offered the introductory prayer, and Mr. Clay then presented a silver trowel and a mallet to T. Aked, Esq., of Harrogate, who laid the stone. The assembly adjourned to the old chapel, as it had begun to rain heavily, to hear an address by the Rev. J. P. Chown, of Bradford, on the principles of the Baptist denomination. Mr. William Ostler, of Halifax, read a paper giving the history of the church at Ossett, from its formation to the present time. The Rev. T. Michael, of Halifax, concluded the service by prayer. A public tea meeting was subsequently held in the Assembly-room, when the Revs. J. P. Chown, William Haigh, G. C. Catterall, T. Michael, S. Oddie, and James Hall, and Messrs. T. Aked, J. Clay, and W. Ostler addressed the meeting, which was large, notwithstanding the inclemency of the weather.

BEXLEY HEATH.

A BAZAAR was held in Bexley Heath on the 21st, 22nd, and 23rd of August, on behalf of the building fund of the

Baptist chapel there, of which the Rev. W. Frith is the pastor. Including three donations the money taken at the bazaar amounted to £141. This is a larger amount than has ever been taken before in the locality. "We have now," says our informant, "in donations and promises collected altogether about £800 since May, 1866. A large portion of this has been given either by members of the Episcopal church or by persons of no definite religious principles. 'All things are yours.'"

BAPTIST UNION.—AUTUMNAL MEETINGS.

At the cordial and unanimous invitation of the Baptist Churches of Cardiff, the next Autumnal Meetings of the Baptist Union will be held in that Town, Tuesday, Wednesday, and Thursday, October the 8th, 9th, and 10th, 1867.

DEVONPORT.

At its recent "commencement," the Maddison University of New York State, U.S. America, conferred on the Rev. John Stock, of Devonport, the degree of LL.D. The degree has been given in acknowledgment of Mr. Stock's valuable contributions to the theological literature of the day, some of his works having been republished in America.

BAPTISMS.

Haslingden, Pleasant Street.—July 28th, one; a young man. Aug. 18th, four (three women and one man); by Mr. Prout.

Waterbarn. — On Lord's Day evening, August 25th, after a sermon from John xv. 14, six dear friends; one male and five females, were baptised by the pastor, J. Howe, in Zion Chapel, Bacup, which was kindly lent for the occasion; the chapel at Waterbarn being at present in course of enlargement. The congregation was large and attentive, and the service throughout was felt to partake both of a solemn and joyous character.

DEATHS.

August 18th, 1867. At the Holmes Cottages, Rawtenstall, in the humble exercise of faith and hope in Jesus; Betty, the beloved wife of Mr. Arthur Simpson, and was interred in the Baptist Cemetery, Goodshaw, August 22nd, in the 59th year of her age, by her late minister the Rev. Abraham Nichols, of Sunnyside, near Rawtenstall, Lancashire.

August 19th, 1867. At Bacup.—Susan, the beloved wife of the late David Wilkinson, and daughter of the late Mr. Henry Heyworth, who for many years was an highly esteemed deacon of the Baptist Church, Goodshaw. This departed sister was a much respected member of the church assembling in Zion Chapel, Bacup. Truly "a mother in Israel." Her remains were interred at the Orchard Hill Baptist Chapel, Waterbarn, August 24th, in the 69th year of her age. The Rev. Abraham Nichols, of Sunnyside, an old friend of the family, officiating on the solemn occasion.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By Mr. Whitehead.	£	s.	d.
A Friend at Quarmby	0	2	6
Rev. J. Preece, Westbury S.	0	2	6
Mr John Grace, Southampton S.	0	5	0
Mrs. J. Knott, Leigh S.	1	0	0
Rev. G. Wyard, London S.	0	10	0
Rev. L. Nuttall, Ogden S.	0	5	0
Rev. R. Stanion, Gorton S.	0	5	0
At Birkenhead.			
Rev. John Lyon S.	0	5	0
E. Bevan, Esq. S.	0	7	6
Mr. Weare	0	2	6
At Liverpool.			
Mrs. Godferry S.	1	1	0
John Stuart, Esq. S.	1	0	0
Jonathan Roberts, Esq. S.	0	10	6
John Bury Esq. S.	0	10	0
Richard Houghton, Esq. S.	0	10	0
George Sayce, Esq. S.	0	10	0
Mrs. Occleshead S.	0	10	0
Miss Rushton S.	0	10	0
Mr. Thomas Haywood S.	0	5	0
Mr. N. Waters S.	0	5	0
Mr. Richard Roberts S.	0	5	0
Mr. John Gallienne S.	0	5	0
Mr. J. L. Palethorpe S.	0	5	0
Four Friends, 2/6 each	0	10	0
At Southport.			
Thomas Powell, Esq. S.	1	1	0
Mr. J. Gresswell S.	0	5	0
Dr. R. Craven S.	0	5	0
Mr. B. L. Green S.	0	5	0
Mr. John Jefferson S.	0	5	0
Mr. John Brearley S.	0	5	0